FVRTHER OBSERVATIONS OF THE ENGLISH SPANISH PILGRIME, CONCERNING SPAINE,

Being a ſecond part of his former Booke, and containing theſe particulars:

The deſcription of a famous Monaſtery, or Houſe of the King of *Spaines*, called the *Eſcuriall*, not the like in the Chriſtian World:

A briefe relation of certaine Dæmonicall ſtratagems of the Spaniſh Inquiſition exerciſed on diuers Engliſh men of note of late times, and now liuing in *England*.

A relation of the founding of a Military Order in *Rome*, to wit, of the immaculate Conception of our Lady, the bleſſed Virgin.

Compoſed by Iames Wadſworth, *Gentleman, lately conuerted* into his true Mothers boſome, the Church of *England*, and *heretofore Pentioner to the King of* Spaine.

LONDON
Imprinted by *Felix Kyngſton* for *Robert Allot*, and are to be ſold at his ſhop in *Pauls* Churchyard, at the ſigne of the Beare. 1630.

TO THE TRVLY NOBLE AND HIGHLY HONOVRABLE, HENRY, Earle of *Holland*, Lord *Kensington*, High Constable of the Castle of *Windsor*, Captaine of his Maiesties Guard, Knight of the Noble Order of the Garter, one of his Maiesties most honorable Priuy Councell, and Chancellour of the Vniuersity of *Cambridge*:

The Right Honourable, *Robert* Earle of *Warwick*: The truly Noble, the Lord *Mountioy*, Earle of *Newport*, three most happy Brethren, *James Wadsworth* wisheth daily increase of Honour and eternall felicity:

And to the Right Honourable, Earle of *Barkeshire*; and the truly Noble, Lord *Barclay*, and the Religious and Vertuous Knights, Sir *Henry Pherret*, and their religious Ladies.

WHen your Lordship was in Spaine in personall attendance on his Maiestie, A where

where you drew all eyes after you, as you did all wishes heere. When it could neuer bee more truely said, Angli Angelis similes: *then were many of these things acted, many occasions offered me of returning to my true Religion, and natiue Countrie. I should haue thought my selfe much happie to haue sailed by the same VVinde with your Honours ship: but fortune would not breathe her assisting assent vpon me. Their cunning suspicions and obseruations of mee, crost my designes, as my first Booke may happly reueale, which I humbly petition to your Honour to accept. So I humbly take my leaue, kissing your Lordships hands, euen those which haue raysed*

mee

mee vp to the preferment of this Title, to bee

Your Honours moſt humble ſeruant in all bounden reſpectiue ſeruice to be commanded,

Iames Wadſworth.

mee up to the preferment of this ti-
tle, to bee

Your Honours moſt humble ſer-
uant in all boundeſt obedine
ſeruice to be commanded,

James Wadſworth.

To his friend Mr. *James Wadsworth* and his Booke.

GOe happy off-spring of a pregnant braine,
Sins Commentary, a perspective for Spaine,
Through which her masks delusions apeare
Naked, as if they had bin practis'd here.
If any Iesuite damne the Authors quill,
That writes 'gainst her from whome hee learnt his skill,
Or wonder how that Citie vilens proues,
Which bred him, and his Fathers memory loues:
Know this that Asa *was not plagu'd, cause he*
Depriu'd his mother for idolatrie.
Good Parents patterns are, if bad forbeare
To imitate, and make their faules thy feare.
Should I relate the dangers he endur'd
After his smile a libertie procur'd;
I should but wrong his Booke by making those
Which reade such horrid lines afraid of's prose.
When th' Ile of Ree, *and* Martins *luckleſſe Fort,*
Our trouble and their triumphs did report:
Him Callis *dungeon kept, as if his fate*
Should [illegible] invasion of a State.
Yet not their catchpole Popery, nor all
Their Macheuils *could worke his funerall:*
That hand which first consecrated him hath brought,
Him safe, and their discovered atheisme wrought.

Of his friend M. *James Wadsworth* and his Booke.

MAn's borne to Griefe; without their mothers (greane
None are brought forth; none liue without their (owne:
We need no proofs; but stand amaz'd to see
In one mans sorrowes short Epitome.
Well his vnhappy trauailes witnesse may,
That true Religion hath a thorny way,
He was on Sea by the windes billowes shaken,
By theeues was rob'd, and by the Pyrate taken;
He was endungeond by the Iesuite,
That hopt with him to keepe his faults from light:
But he was now freed, the Papists naked showes,
Well fitted to receiue the scourges blowes,
They with their disciplines haue rac'd his skinne,
And he's become the Trumpet of their sinne;
Yet wrongs not charity, since 'tis his care
To shame the bad, and bid the good beware.
Now may he sleepe not fearing Thunders noise,
And make past miseries sweeten future ioyes.

I. G.

Mr. *M. V.* to the Author.

SVppose thee a new Traueller, againe
Lanching into the dangers of the maine,
What would thy lot of entertainement be?

Once

Once more the French his Wine would offer thee.
A Rope for Cables, somewhat for a Maste
With other tacklings, and to make more haste
Thy ship should with the Aire of cursings goe,
And thus the swelling Spaniard should blow
The Iesuite should for a Present bring
A Knife with which he lately kill'd a King,
Or if perhaps it were some meaner sport,
(An Earle) the Iesuite would praise him for't,
But to apply all this: my friend you see
What entertaine the world would tender thee,
Yet thou hast learn't that 'tis a noble Fate
To gaine thy Countries love through all their hate.

M. V. of C.C.C.

I. D. to the Author of this Booke.

THat we thy vertues may the better prize,
Thy name thy deeds doe anagrammatize.
To wade even through the Romane sea, to bee
Amongst the rockes and shelues of papistrie,
To lie i'th bosome, yet not to adore
The image of the Antichristian whore;
Is of such worth, that none would thinke the same,
Were not thy deeds, as worthy as thy name.

I. D. Col. G. & C.

To

To his Friend the Author.

I That once fear'd the Circe's cup of Rheumes,
But now doe drinke Thalia's cleareſt ſtreames:
Viewing thy Shipwrack't danger thou haſt paſt,
To Neptune, a votiue Table, owe to caſt.
Where an Apelles Art may ſeeme the more,
If that it paint the Babulonian whore.
Whoſe coate became thy cloake for each deceite,
That ſo the whore might haue her Pander ſtraite:
Her Rags, thy Veluets were; her triple Crowne,
Thy Beuer; Princes with a pinching frowne
T'out baffle, or from their Kingdomes depoſe:
If, by them, the Catholike cauſe did loſe.
Her Siren tones would make thee ſoone awake:
If not: a clap of Thunder would thee ſhake.
The Holy Croſſe to beare, was no labour,
And croſſe thy ſelfe, to croſſe thy Sauiour.
Such was thy hunger vaine the old Saints bones
T'adore, thou mad'ſt no bones of ſcrued ſtones:
Would turne thy bead-deuotion into gold.
Which to a made-god (wiſe man like) thou could.
Thou knew neuer cake could make its baker
Yet often the Prieſts ſaw cake their maker,
Which did vnſeale thy eyes cleerely to ſee
All their Religion was but trumperie.
They had told thee of a Purgatory:
In Spaine thou found'ſt it thy Book's the Story.
Saint Omers, was thy limbus Puerorum,
Callis Dungeon, thy limbus Patrum.
If one ſhould aske where Hell on earth ſhould be

Thou

Thou think'st in Spaine, or Roome, be may de fer,
What Iesuites are I know thou knowst full well,
They were the cause that wheare did there fell.
Such Locuste, our Lord to ease vp still strive,
May our Kings Nourlinde to Romes seas haue driue.
For, I dare boldly say, as Englands doome,
That they should line with vs, who sweare for Roome.
We haue their heads, but Serpentine, to bite
Rome, haz their hearts, and their allegeance quite
A Climaberiche yaste hang'd one of late,
Who sware for Pope against our King and State,
His dissect parts might teach them to espie
Those parts that liu'd against should by vs die.
He many from rectived Truth seduc'd,
Who to frequent our Church affore time vs'd.
T'was iust then, to hang the body of him,
Who t' hang mens soules great merit would it deeme.
Now may his holinesse him canonize
As good as Becket for Treasons, and lies.
He with his associates often went
To a wench, which was to confession bent:
T'was knowne she was a whore, then well she might
Make her confession to a Iesuite.
They kept their * Rule and might then shew their skill,
Liue chaste, thou canst not keep a close whore stil.
Such hellish firebrands Papists did incense
Against * one, who lives d the Truths defence,
Whose precious life because they could not waste,
The deuile cunnell their cruelty must taste.
And sith they could not take off that one heade,
These tales must all off, where a man might reade
Their rubrick cruelty on th's entide, and heare

Barlow hang'd, draw'd, and quarter'd at Lancaster. Anno 1612.

* Si non castè, tamen cautè.

* See the life & death of Mistris Bretterghwritten by Mr. Harrison, Preacher of Hyton in Lancashire.

Those dumbe beasts bespeake vengeance in Gods eare.
I speake all this for to congratulate
Thy ransom'd glory, and most happy fate.
Gees * *sole alone scaped out of their snare,*
Thy body also, and thy soule most rare.
Which soaring up toward God is fixt above
Nor Pope nor Spaniard can it move.
Vlisses *valour thou dost farre excell,*
The towring Son of Thetis *fame dost quell,*
They had their Homers to relate their fame.
Thou need'st them not: thy workes, can write thy name,
Iliads of euill could them outweare
Braue Spirit! a world of euills thou didst beare:
Nor, beare alone, but breake them through, and shewe
The Trophees of thy glory from thy foes
To be a true Conuert thou art spoken
English, Spanish, Pilgrime, *is thy token.*

T. H. A. B.
C. C. C.

* *Master* Gees *Booke about the Estates so entituled.*

To his friend M. *Iames Wadsworth*, concerning his booke.

GOe stately forward in thy Spanish pace,*
And boldly stampe defiance in the face
Of Romes proud Harlot, let her know she must
Lie prostrate now to scorne, now to her lust.
She that can make faire Estates speake, may looke
On her owne image, speaking in thy Booke

Reproach vnto her ſelfe, that all may ſee
Her vices and her ſinnes Anatomy.
Tis happy, the beguiled Fathers ſonne
So wiſely ſhould delude deluſion.
And in ſuch miſts of error ſhould deſcry
And traſe the footeſteps of an Hereſie:
Which leauing now at length, perchance it ſhall
Be found a Comet, and preſage a fall
To Romes *vpholders, whoſe chiefe ſtrength doth lie*
In iugling and in falſe Diminitie.
But though they ſtand, thy Booke I take no leſſe
Than writings to intaile thee, happineſſe.

I.N.
C.C.C.

To his experienced good friend Mr. *James Wadſworth* vpon his Booke.

THy Booke's a Pilgrime, and 't had need be ſo
If 't meanes to owne thee for its Maſter; who
From Parents, Country, and Religion too;
Nere ſtucke to fly, thy Native faith to ſhew:
But 't may be ſtyl'd a Diamond, whoſe rays
Affords vs light to view Romes *maſk't aſſays;*
Nor that vnworthyly, for 't coſt a prize
Nere purchaſt by the coine, but miſeries:
The Gallies, *and the* Inquiſition
Of which thou haſt, of which thou mighſt made one,

Are now become thy stories. Maist thou liue
Till mercy of the times occasion giue,
For our oppugnd religion to fight
With some Immaculate-new-ordered Knight:
But though thou dy'st, yet these shall euer liue,
And proue thy fames most true preseruatiue;
And in dispights of enuy shall become,
So many mottoes grau'd vpon thy Tombe.

R. G.
C. C. C.

To his good Friend the Author.

SPaine prisoner tooke thy soule, thy body France,
This liu'd in Dungeon, that in Ignorance:
But England soule and body would haue free,
Scorning contention, and soule heresie.
Spaine was thy Hell, and France thy Purgatorie,
England's thy Heauen on earth: aboue's thy Glorie.

THou sinnes Anatomist canst by thy skill
With skill the scarlet whore emiscerate?
Her subtile discipline, her sorceries,
Her baits of honour thou dost here discries.
Thus hauing made her whoredome to appeare,
To boast of honesty she well may feare.

G. B.

To his friend Mr. Wadsworth the Pilgrime.

FOrward, braue Pilgrime, let thy trauelling braine
Glue birth to more Meiorates; though to Spaine
Impoſture pawn'd thy Parents yet is that ſtate
Checkt by diſcouery of thy reuolting pate.
The ſpeaking Croſſe did ſteale thy Fathers heart,
Then ſpeaking Croſſe to his deſignes doſt thwart
Delusions credit, and impoſtures guile.
Beguiles it's poſture painting in thy ſtile.
Did Callis dungeon thee obſcurely keepe?
We know that truth oft times lyes in the deepe;
Did the darke dungeon thee beſtride with night?
Romes proiects and thy clearneſſe came to light;
Darkneſſe diſplai'd, and night being thereſtrangl'd
Then clear'd, we muſt confeſſe th' haſt wonne the day.

Mans life's a Pilgrimage, ceaſe not to trauell
From ſhore to Ebo, from Sea to ſand, to gratell
Th' antagoniſts of truth: we know by common ſence,
Trauels the high way to experience.

E. R.
Mag. Coll. Cant.

To the modeſt and courteous Gentleman the Author of the Engliſh Spaniſh Trauailer.

COuld my weake iudgement vpon truſt be tooke
Or could I adde a luſtre to thy booke,
Beyond its natiue glory, I would then
Striue to exceed my ſelfe and my owne penne.
But nothing can be added to your worth,
Onely my wonderment to ſet it forth.
And ſilence name beſt ſhewes that, leaſt what I write
Should like your glorious fame ſeeme infinite.

To my worthy friend Mr. *Iames Wadſworth.*

ALthough you haue diſcouered nobly well
The Ieſuites and ſinnes of Machiauell:
Yet on this Booke which doth their Arts deſery,
They practiſe yet a greater Policie.
For Sir I dare not thinke but that you know
Who are the Merchants that engroſt it ſo
Spies for S. Omers, and the Doway Crew,
And ſuch as feare what good thy booke may doe,
Intelligencers, Mumblers of the Maſſe
Diſguis'd and skin'd in Sattin (as the Aſſe
Was in the Lyons hide) but their long eares

Hang

Hang out too farre. Yet where their craft appeares
Or where they are diſcouer'd openly
Such bookes as thoſe by the whole ſale they buy,
And hide them from our view: And this was one
Of many reaſons caus'd th' impreſſion:
To be renewd: That he his booke repaires
Comes not from his ambition but theirs.

A.B. of C.C.C.

GEntle Reader, I intreate thee before thou reade ouer this Booke, to mend with thy Pen these few faults that alter the sense, being committed in the Authors absence.

Pag. 1. lin. 1. for Segouia, r. Segouia. p. 18. l. 5. r. Cheuy Chas. p. 20. l. 22. r. Ie. p. 23. l. 20. r. Venetia. p. 24. l. 9. r. Nuoua fua ela conquista de Spana, l. 30. r. Print. p. 26. l. 20. r. Wilsford Castle.

FVRTHER OBSERVATIONS OF THE ENGLISH SPANISH PILGRIME, CONCERNING SPAINE: BEING A SECOND PART OF HIS FORMER Booke, &c.

IN the Countrey of *Segaria*, vpon the Carpetan borders, ſtands a village heretofore of ſmall note, but now famous, for the ſtately monaſtery called *Scorialis*, or commonly the *Eſcuriall*, from the droſſe (as ſome gueſſe) which in old time came of the iron about thoſe parts. The former buildings of that village were (till of late) very meane and homely, more for the profit then pleaſure of the poore husbandman: The ſoyle about it is barren and ſtony, affording very hard paſſage for carts and carriages; whereupon there is but little prouiſion of corne and wine, but good ſtore of cattell, by reaſon of the good feeding and ſweete temper of the ayre,

whereas the more inland parts of the Countrey are ſomewhat ſcorched with ouer-much heate, this bloweth many coole blaſts from the ſnowy neighboring mountaines; whence flowes good ſtore of water enriching the ground with graſſe, and beautifying the fields with a continuall greenneſſe. Beyond this village weſtward about a mile, at the foote of an high hill in an incloſed valley, ſeuen leagues from *Madrid*, ſtands that ſtately pile dedicated to the honor of S. *Laurence*, being the labour of foure and twenty yeeres, a building of incredible coſt and magnificence, and ſuch, as no former age could paralell; So that it may iuſtly be accounted one of the greateſt wonders of this latter world. Beſides the charges of rich veſtments, maſſy veſſels of gold and ſilver, and other pretious furniture, it ſtood the King of *Spaine* (according to his booke of accounts) in one thouſand two hundred Seſterces, which makes about three millions of money, or (according to others) nine millions of pounds. The whole fabrik is built in a ſquare, except on that ſide toward the Kings Pallace and on the backſide of the Church, looking towards *Madrid*, which ſeeme's to reſemble a cradle or gridiron vpon which S. *Laurence* was broyled: Euery ſide but this extending two hundred and twenty paces: Some account the whole length of it from North to South no leſſe then ſeuen hundred and twenty feete, and from Eaſt to Weſt (according to the common meaſure) fiue hundred and ſeuenty. Each corner of the building is garded with a faire tower made more

for

for neatneſſe then ſtrength, and beautified (from the bottome to the top) with many faire windowes. The whole fabricke may be diuided in three parts. On the South ſide ſtands the Monaſtery of Monks of S. *Hierome*, which takes vp almoſt one halfe of it. Toward the Northſide ſtands the Colledge for yonger nouices of the ſame order, and forreigne children, choſen and maintained by the King at a common table among themſelues. Somewhat Eaſtward ſtands the Kings owne Pallace, being his Manſion houſe in the ſummer time.

which children haue large allowance and are preferred by the King according to their proceeding in learning

Before you come to this ſtately edifice, you may firſt obſerue on the outſide lying before it, an open walke, beginning from the weſtſide of the Monaſtery, and thence compaſſing all the Northſide, being two hundred foote broade on the Weſt part betweene the Monaſtery, and the partition, and one hundred and forty foote broad on the North, all beautified with a faire pauement of ſmall ſquare ſtones. In the middeſt according to the length of the building, on that ſide where the adioyning mountaine ouer-lookes it: A faire great gate opens it ſelfe betweene eight huge pillars on both ſides of it, one aboue another, vpon which are foure other leſſer pillars, and in the midſt of the front ſtands a curious ſtatue of S. *Laurence*. This great gate opens to the Church, the Monaſtery, and the Colledge. On both ſides of it are other leſſer gates. That on the right hand affordes a paſſage to the chops of mechanicall arts for the vſe of the Colledge. That on the left

opens a way to the lodgings of the younger Students or Nouices.

On the ſame ſide alſo is a leſſer gate, through which you may paſſe into the Kings Palace. In a faire front, ouer the entrance to the Church, ſtand vpon their pillars and baſes, the ſtatues of ſixe Kings of Iſrael, each of them eighteene foot high, whoſe heads and hands are of white Marble, the reſt of a courſer ſtone. Let vs enter now into the interiour parts of this goodly Fabricke, and firſt when you are vp the ſtaires which leade to the chiefe entrance of the Church, a large open walke offers it ſelfe vnto your view, ſeparating the Monaſtery from the Colledge. In this walke are broad ſteps all along, which leade to the entrance of the Church, and thence to another open Plaine, and ſo to a narrow Alley, thorow which thoſe of the Monaſtery on the one ſide, and thoſe of the Colledge on the other, may paſſe to the Church, and from thence into the lower ſtation of the Quire. Now the place where this Quire ſtands, is foure-ſquare, hauing three great Alleyes, or Iles, or Cloyſters in the ſquare, which are accounted for the Nauis, or body of the Church. Adioyning to this place of the lowermoſt Quire, is an open Court on both ſides, from which the lower Quire it ſelfe, and two Chappels ſcituated towards thoſe two Courts, receiue their light. Aboue this lower Quire ſtands the Church it ſelfe, with its proper Quire alſo; which Church (beſides the vpper and lower ſtations of the Quire, and the great Chappell) is

foure-

foure square of it selfe, and is sustained by foure pillars, and other necessary props, and it hath three collaterall Alleys or Cloysters, after the manner of the former. In this Church are two paire of faire Organs, having each of them two and thirty registers or keyes. This Church also hath no lesse then sixe and thirty Altars, and a stately dore, by which they goe into a large vault at the time of Supplications and diuine Orisons. This Church is higher then the inferiour Quire by thirty foot, and the Quire of that is so much higher then the Church. The pauement of the Church, as likewise of the vpper and lower Quire, is checquered with white and black Marble. In the roofe of the Quire are expressed by the Painter the Sunne, Moone and Starres, with all the hoste of Heauen in most glorious manner, and on the walles the portraitures of diuers and sundry vertues, and some histories of S. *Laurence* and S. *Hierome*. The seates are all made of precious wood of diuers kinds and colours, in Corinthian worke. On the Southside of the Church is a faire Porch, arched and beautified with diuers pictures. In this Porch is a cleare Fountaine, built about with Iasper and Marble, hauing seuen cocks and cisternes, where the Monkes vse to wash their hands, when they goe to celebrate their diuine Seruice. The pauement also of this Porch is checquered with white and blacke Marble.

The Vestry is next, a stately place, all arched and paued as the former. The chests, and presses, and other places where they keepe their holy

Veſts, and ornaments of the Altars, are all made of precious wood, the walles couered with hiſtoricall pictures. From this Veſtry they aſcend by many ſteps vnto the high Altar. The place where this Altar ſtands is faire ſquare, and paued with Iaſpar of diuers colours. In the ſame place are certaine Oratories, built for great Princes to heare Maſſe, which Oratories are diſtinguiſhed into foure little Chappels, and adorned both on the walles and pauement with checketed Iaſpar. This place where the Altar ſtands, is ten foot higher then the Church, and they goe downe from hence to the Church by certaine ſteps before the great Chappell all of Iaſpar. Through this holy place (as they call it) they go into the Reliquary, where are kept diuers precious reliques of the Saints (forſooth) and ſhut vp in their cofers or boxes. The like Reliquary is on the South-ſide alſo, full of many rare monuments.

On the one ſide of the high Altar is a little houſe, wherein is diſtributed the holy Euchariſt, a place of great holineſſe and deuotion ſurely, On the walls of this houſe are curiouſly painted foure hiſtories out of the old Teſtament, ſhadowing out this holy Sacrament. In the roofe is portrayde the Rainebow in the clouds with many Cherubins and Seraphins about it.

Betweene this houſe and the high Altar ſtands the Sacriſtie, within which is the Cuſtodia of the holy Euchariſt (as they call it) This place is built vpon eight pillars of Iaſpar of a yellowiſh colour, with ſome veines or ſtreakes of white;

This Iaſpar is ſo hard and excellent that it cannot be poliſhed but with Adamant. The barres and chapiters wrought with flowers, are all made of gilded mettall. On the baſes which hang ouer the wreathes ſtand eight ſtaiues of the Apoſtles, the other foure ſtand in other hollow places thereabout. Thoſe twelue ſtatues are cut and ingrauen with admirable Art, and are guilded by fire. The pauement of this Sacriſtia is layd with diuers kindes of Iaſpar, and wrought in gilded mettall with Moſaique worke. The two leaue dores of this holy place are made of the beſt rock chriſtall included in guilded mettall, and are ſo tranſparent, that the inner Sacriſtia or Cuſtodia wherein the holy Euchariſt is kept, may eaſily be diſcerned. This peece by thoſe that haue ſeene it, and all other rare peeces in the world, is thought to bee the moſt exquiſite and admirable. The maine contriuer of this curious fabricke was that famous Architect *Iacobus de Frizzo*, who ſpent ſeuen whole yeeres in cutting and poliſhing thoſe Iaſpers.

Now are we come to the high Altar it ſelfe, a worke no leſſe noble and artificiall, built all of fine Iaſper and marble, whereon are placed many croſſes, candleſtickes, and other pretious ornaments. This Altar is beautified with many curious pictures and foure high places for the ſaid pictures, whereof ſome are higher then other. In the loweſt, betweene two painted tables, is the place where the Cuſtodia ſtands. On each ſide of it are two ſtatues, repreſenting the foure Doctors

of

of the Church, *Hierome*, *Augustine*, *Gregory*, and *Ambrose*. This Custodia is of pure Iasper, and adorned with flowers ingraven in Iasper of diuers colours, vpon which as vpon their Bases stand all the other statues and columnes of greene and yeallowish Iasper, with their feete and chapiters of guilded mettall. The square tablets vpon the chapiters, as also the wreathes, and borders, and globes, are made of a more refined and party coloured Iasper. What shall I say more? The whole peece is composed of the richest Iasper of seuerall colours, with mettals cast and guilded.

Next to the pictures of the second high place or hollow, are two other statues on each side, representing the foure Euangelists. After the same order on the third high place are placed on each side, two other statues, one of S. *Iames* the Apostle of *Spaine*, the other of S. *Andrew* the tutelary Saint of the house of Burgundy. On the vppermost high place are the images of S. *Peter* and S. *Paul*. The innermost Sacristia or Custodia (as they call it) wherein the holy Sacrament or body of Christ (as they say) is preserued, is made with the greatest artifice that could be deuised. It hath foure pillars of the purest Iasper, whose bases and chapiters are of pure wrought gold, and so are the tablets, and borders, and wreathes, and flowers, all about the Custodia. Heere and there also are placed many shining Emralds. The feete of those pillars are of the same stone, engraued, and inlaid with gold in diuers places. Three little square pilasters which sustaine the feete of the other pillars,

lars, are of ſiluer and gilt, the ground-worke or foundation of the whole is compoſed of the ſame ſtone, interlaced with gilded mettall. The tablets and ſquares of the pillars or pyramids, are of the ſame materials with the pillars, the champhering whereof is all of wrought gold. The priamids are made of the richeſt Iaſper of a dusky colour. The little ſpeares or bals on the top, are of fine wrought gold. The hinges and borders of the two leauedores, are ſiluer, and gilt. The doores themſelues are of rocke Chriſtall. That ſide of it toward the Church hath a large ſquare window of the ſame. The two other ſides are adorned with vari-coloured Iaſper, and inlayd with pure gold. With the very ſame materials and artifice is the inſide beautified. In the midſt of the roofe hangs a precious Topaze, wherein is layd vp the conſecrated body of Chriſt (as they beleeue) incloſed in a boxe of pretious Arhate.

We haue ſeene the Church, now followes a deſcription of the Monaſtery it ſelfe. In the great walke before the common entrance into the Church, there is a gate opening a paſſage into the common Porch of this Monaſtery; paſſing through this porch, you come to a tower where the bells hang, together with a curious clocke ſhewing both the naturall and planetary houres; This tower is erected from the very groundwork of the Church toward the Monaſtery, and is anſwered by another right oppoſite, there is a way alſo from this porch of the Monaſtery to a faire parlour, for the reſort of thoſe that would haue

conference with the Monkes. Next to this, is a moſt ſtately and magnificent ſtairecaſe with a roofe and couering anſwerable. Next theſe ſtaires adioynes a Chappell, where their maſſe was celebrated while the Church was building, here is alſo a cloſet where the Records and writings of the Monaſtery are carefully preſerued. Through the ſame great porch you paſſe into the Court of the Monaſtery, thence to the vault, and ſo to another Court where vnder ground, is kept all the raine-water, which gathers together in that place. Betwixt theſe two, a faire arch is erected, together with a cloſet of excellent workmanſhip, where many neceſſary implements are layd vp.

From this porch alſo, there is a paſſage to the porch of the refectory, whereto is adioyned a cloſet, or wardrobe, where their veſtments are kept, which cloſet and porch alſo, be vaulted and arched with a great deale of art and curioſitie. This porch is eight ſquare, hauing eight windowes, by which all the galleries adioyning receiue their light. In the middeſt of that porch is a pleaſant fountaine, whoſe conduits and aqueducts are of Iaſper. The refectory or dining roome of the Monks, is a moſt magnificent piece. Next to the chamber of the Keeper of the robes, is a way to another chamber, for the entertainement of ſtrangers: next this the Kitchin, with the porch of it, wherein beſide many other commodities, are diuers fountaines of hot and cold water. To the refectory is ioyned the Cloyſter of the Hoſpitall wherein are two great ciſternes. The

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Hoſpitall it ſelfe is ioyned to this Cloyſter, whoſe dining roome reaches to the Kitchin Porch. Beſide theſe foreſaid places, there are three other houſes, wherein are made and conſerued all thoſe things, which pertaine to the diſtillation of waters. That Walke which leades from the Couent to the Hoſpitall, is for them that are recouered from their diſeaſes, to exerciſe themſelues therein.

From that great Porch aforeſaid, is another paſſage to the vault, where daily orizons are ſaid. Here are pourtrayd the Hiſtories of the new Teſtament, from the Annunacition of the bleſſed Virgin to the ſecond comming of Chriſt. In the midſt of this foureſquare Vault, or Cloyſter, is a pleaſant Garden, diſtinguiſhed into diuers beds and knots moſt curiouſly. In the midſt of it, is a pretty fabricke of eight corners, repreſenting the forme of a Church, built of a blacke ſtone, and adorned on the inſide with diuers coloured Iaſper. In foure of the corners ſtand foure great Giants, vomiting water into foure marble ciſternes. In the middeſt of this Arbor lyes the principall path of the Garden. Now from the ſaid Vault you paſſe to the Chapter-houſe, and an other houſe like it. Theſe two roomes, together with their Porch, haue their roofes ſet forth with moſt exquiſite pictures, and their pauement checquered with white and blacke Marble; round about them are ſeates for the Monkes, and each hath his ſumptuous Altar. The way to the Monks Cells, is from the great Porch alſo, wherein by

winding ſtaires you aſcend to the Priors vpper Cells, and other chambers and cocklofts beſide, all couered with Lead. The Priors lower habitation is an excellent building, all vaulted and archt, exhibiting diuers Hiſtories of holy Scripture, which are included in artificiall Crowns and ſtudds wrought with flowers, the pauement alſo is checquered with white and black Marble. The Priors vpper Cell is built toward the North Weſt, on both ſides of which are the Cells of the other Monkes. The Chamber, or Dormitory where the Nouices lodge, ioynes to the Monkes Cells. The Monkes beds are all in a row ouer the Wardrobe and Refectory.

We come now to the Library, which is ſeated aboue the chiefe entrance to the Monaſtery. It is one hundred foureſcore and fiue foot long, and two and thirty foot broad, in whoſe arched roofe are the repreſentations of diuers Arts and Hiſtories; to which place is adioyned another roome for the vſe of the Library. The Library it ſelfe is diſtinguiſhed into three partitions. In the firſt and principall are painted and delineated all the Arts and faculties; and at the foot of euery ones picture, all the bookes of that facultie, marſhalled in ſeemely order, all gilt, and of the ſame binding. Here is to bee ſeene a great parchment booke, wherein are exactly expreſſed in their proper colours, all kind of liuing creatures which are knowne to be in the world.

The other partition containes nothing but ancient Manuſcripts of Diuinity, in Latine, Greeke, and

and Hebrew, with the pictures of their ſeuerall Authors ſet before them. Likewiſe the third roome is furniſhed onely with Manuſcripts of diuers faculties and languages, the Authors whereof are in like manner expreſſed to the life.

Let vs come in the next place to deſcribe the Colledge, and the Kings Palace. Theſe two take vp the North part of the building. Their Porch or entrance, is an open Gallery which lyes before the Church, right ouer againſt the great Porch of the Monaſtery. To this Porch is ioyned another, by which the Youth which apply themſelues to learning, paſſe daily into a little roome to heare Matrens and Veſpers. This place is ſhut vp with three brazen grates. In the great Court ſeparating the Colledge from the Monaſtery, is a common paſſage to the Schooles, where are taught all Arts, but eſpecially Law, Phyſick, and Diuinity.

This place hath its peculiar Courts, and Cloyſters, and Galleries, to one of which adioynes the Refectory of the Colledge with its Porch. Neere the Porch ſtands the Kitchen, betweene its proper Court, & the Court of the common Schoole, to which is ioyned the Childrens Schoole, and their Refectory. On the Northſide thorow a narrow gate and entry, is a paſſage to the Kings Palace. In the Porch or entrance, are three Manſions, or Offices with their Courts, built partly for thoſe which ouerſee the purueiance of corne and victuals, and partly for the vſe of the Kitchin.

Theſe houſes are ioyned together for the ſeruice of diuers tables.

By the ſame Porch is a way to a faire roome, where the Nobles of the Kings bed-chamber, the Captaine of the Guard, with others of Noble ranke and quality dine and ſup daily. This way alſo you may paſſe to the Galleries, and other offices belonging to diet and workmanſhip. Thoſe Galleries round about containe other chambers both aboue, and below. On the ſame ſide is another Portall, by which they paſſe from the Palace to the lower Quire, Church, Colledge, and Monaſtery. Neere this gate is a walke where the Kings Watch, and other officers vſe to meete. Toward the Eaſtſide are lodgings for Ambaſſadors, which reach to the great Porch, and run out as farre as the Palace. In the ſame Court are other houſes for the Kings owne vſe, and from hence by a Gallery thorow a ſtately Portall you enter into the Kings owne lodgings, built behind the Chappell, where you meet with an open Court, with Porches and Cloyſters. On the Weſt ſide next the high Altar is another Gate, whereby the King paſſes to the Monaſtery, the Colledge, and other offices of the Court. The Kings Porch lookes towards the Northſide of the Church. Hereupon the Church wall is curiouſly painted the famous battell of *Higuervela*, wherein King *Iohn* the ſecond ouerthrew the Moores and Saracens of *Granado*. Which picture repreſents the ſtory moſt exactly, and to the life, and ſhewes both the order and manner of their fight, with

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the ſeuerall habits and weapons both of Horſe and Foote which were then in vſe. This picture was drawne from the firſt copy, which was made at the time of the battell in a faire linnen cloth aboue one hundred and thirty foote long, and found ſince by chance in the Tower of *Segouia*, which Hiſtory the Kings Maieſty cauſed to bee painted againe vpon that wall for a perpetuall remembrance of ſo noble a victory. This piece is well worth the ſight.

In the laſt place we come vnto the Garden, lying toward the Eaſt and Southpart of the building. It reaches one hundred in breadth, and is diſtinguiſhed into many pretty knots and beds, ſet with all kind of herbs and flowers, and watered with many pleaſant Springs and Fountaines. This Garden is much higher then the Orchard adioyning, and you aſcend from hence thither by a walke of many ſtaires, ſet with trees on both ſides.

There are accounted to bee aboue forty Fountaines of pure water within the walles of the Monaſtery.

There are ſo many Cloſets and Keyes belonging to this Monaſtery, that there is a ſpeciall Officer appointed to be Maſter of the Keyes, which Keyes are kept in a Cloſet by themſelues, and are eſteemed to exceed ſome thouſands.

The third part of this famous Monaſtery of Saint *Laurence*, is poſſeſſed by 300. Monkes of the Order of Saint *Hierome*, whoſe yeerely Reuenues amount to aboue 35000. Spaniſh Ducats, and the

reſt goes to the King and his family.

To conclude, it is furniſhed with ſo many Halles, Parlors, Dining-roomes, Chambers, Cloſets, Offices, Lodgings, and other neceſſarie Roomes, that it may well ſuffice foure Kings at once to keepe their Courts in. There are certaine credible reports of men of credit and vnderſtanding, that ſome yeeres after that King *Philip* the ſecond had begun this great worke, he comming thither with the Earle of *Lemos*, and hauing ſhewed him the plot, and diſcloſed his purpoſe in the finiſhing of ſo great a work, which would amount to an incredible charge: he demanded the Earle to tell him freely what he thought of the Worke. The Earle ſtoutly, and with a noble ſpirit, anſwered the King, ſaying; Your Maieſtie, as you are the greateſt Monarch of Chriſtendome, ſo are you reputed the wiſeſt among Kings: now conſidering the great charge that your Maieſty is at in your warres in Italy, in France, and the Low-Countries, with the Great Turke, and elſewhere: together with your ordinary and extraordinary expences, and the likelihood of warres with the *Queene* of *England*. All theſe things conſidered, it would bee a blemiſh to your wiſedome in the World, If your Maieſtie ſhould goe forward with this Building: and the charges will make you ſinke before it bee finiſhed.

The King replied notwithſtanding all his wars and other charges, Hee would goe on with this, and hoped by the grace of God to ſee it finiſhed,

to

to take pleaſure and comfort in it in his life, the which hee did, and enioyed it ſeeuen yeeres, and that after his death it ſhould bee a Receptacle for his bones, and likewiſe for the Kings that ſhould ſucceed him; to be for a Court in their liues, and for their Funerall after their deaths.

Likewiſe it is crediblely reported, that when the worke was finiſhed, and the Officers brought the Booke of accounts, the totall of the Charges was twentie ſeuen Millions of Duckats; which amounteth in our money to Nine Millions of Poundes. The King (hearing the Totall) ſaid, I haue taken great care many yeeres and troubled my Head much heretofore to haue that finiſhed. I will now trouble my head no longer with the Charges wherefore he commanded the Booke of accounts to be caſt into the fire.

A BRIEFE RELATION OF CERTAINE DEMONICALL STRATAGEMS OF THE SPANISH Inquisition, exercised on diuers English Gentlemen of late times, now liuing in *England* in the yeere, 1620.

IN the Court of *Madrid* was apprehended a worthy and discreet Gentlemen, then, and as yet fellow of Trinity Colledge in *Cambridge*, Master Henry *Roe*, who went ouer with the Lord *Ashton*, as his seruant in his embassage to *Spaine*. Who (desirous of the spanish tongue as also to view the vniuersitie of *Sallamanca*) departed with leaue from the Embassadour, to reside for some space there. But not long after, being importuned by Master *Charles Maynard* brother to my Lord *Maynard*, and Master *Edward Filmer* sonne to Sir *Edward Filmer* then, at *Madrid* to surucy other parts of Spaine as *Granado*, *Cordonath* and *Sciuill*. For the effecting of which teadious iourney (some 300. english miles) returned some insupportable brasse mony by a Iesuite brother

brother then to the gouernour of *Madrid*, to receiue it of him at his arriuall there. Thus departing from *Sallamanca*, came to *Madrid* to my Lord Embaſſadours houſe, and ſome 3. weekes after his comming went at the day appointed to the Gouernours houſe to receiue his money, and becauſe he was not well experienced in the braſſe coyne, tooke with him a ſeruant to on Maſter *Prinn*, an Engliſh Merchant. Now there ſtood readie at the Gouernors houſe a familiar of the Spaniſh Inquiſition, who ſaluted Maſter *Roe* very courteouſly, and asked him if he were not the Gentleman that was to receiue ſuch a ſumme of money of his Maſter, and ſaid that his Maſter commanded him to attend his comming, and that the money was readie ſome halfe a dozen houſes off, if he pleaſed to take paines to goe thither. Maſter *Roe* little fearing any treacherie went with this fellow, who by his apparell ſeemed *Hombre de bien*. They come quickly to a faire houſe, where the familiar carries M. *Roe* into an vpper roome, where were ſome ſixteene *todos veſtidos de negro con capas Eſpadas*. There was only one in a gowne, who ſeemed to bee the chiefe amongſt them; and the Maſter of the houſe, he very kindly ſalutes Maſter *Roe*, asked him if he were not ſuch a Gentleman that ſhould receiue ſuch money, and where he lay. Maſter *Roe* all this while fearing nothing, pluckes out his bills of Exchange to receiue his money, and tells him that he lay in the Engliſh Embaſſadours houſe: hee asketh him againe and againe of this laſt point; Maſter *Roe* ſtill

anſwered him as before. Whereupon hee for the preſent leaues Maſter *Roe*, & conſults (aſide in the ſame roome) with ſome of his fellowes, and comes againe to Maſter *Roe*, & tels him that he muſt haue patience, and that he was taken Priſoner by the ſpaniſh Inquiſition. A ſecond (with a great deale of complementall grauitie) tooke his ſword. A third pickt his pockets, emptying him of all his money and papers. A fourth brings a ſmith vnto him, to fetter his legges with weightie Iuyues. A fift was inquiſitiue to know if he had any riding clothes to trauell in: who told him he had at the Embaſſadours houſe, which made them ſhake their heads in token of feare to fetch them thence. Heere they deteined him from two of the Clock in the afternoone, till eleuen (or thereabouts) at night: which time they ſet him ſidewayes (by reaſon of his fettered legges) on a Mule: attended by a guard of ſome forty in number, who brought him ſafe out of the towne on his iourney; and then the greater part of them returned to *Madrid*. But the firſt place I reſted in was called, *Tore de Ladronis*, in Engliſh, the Towre of Theeues (where the Captaine of the Guard comforted him, but withall in deluſion, tould him that hee ſhould be eaſed of his fetters the next day) and from thence they continued their iourney to *Vallidolid*, where on the way they met with a flemmiſh Gentleman riding to *Madrid*, one acquainted with Maſter *Roe*; who perceiuing him in this plight, ſpake to him; but the Guard perhibited Maſter *Roe* to haue any conference

with him onely thus much hee ſpake in Engliſh to him, that hee deſired him to informe the Embaſſadour how and in what manner hee met him, ſo they poſted him to *Vallidolid*, where they brought him to the inquiſition houſe, where he was more fully examined of the Segnior inquiſitors of the occaſion of his apprehenſion, for what cauſe hee was brought thither; laying nothing to his charge, neither indeed could they, enioining him to acknowledge the reaſon whereof himſelfe was ignorant; they bid him examine his conſcience, to gueſſe or thinke what it was might bring him thither, proteſting that they were impartiall and vpright Iudges, the protectors and rulers as free from corruption, as prone to equitie; thus with much Grauitie was hee diuers times examined: For his lodging it was ſomewhat homely, his diet bare, his reſtraint cloſe to the deniall of the ſight of any one, but made more miſerable by the company of two other priſoners with him, who were ſometimes examined by the inquiſitors, what they thought their fellow was in for, what his diſcourſe was among them: which Maſter *Roe* requited, when the inquiſitors demanded him what they diſcourſed of, and for what reaſon hee thought them there detained: who told them he could not tell. Not long after they enquired of him, If he would haue an Interpreter of the Engliſh Colledges to come vnto him to Interpret his intentions, and to conferre with with him in matters of Religion, which hee ſeriouſly denied, auerring hee had rather

ther commit his life into the hands of Strangers, euen ſuch as they were, then into the hands of Engliſh Ieſuites, or Fugitiues, who knew them more maliciouſly addicted to their owne Countrey, then any Forraine perſon whatſoeuer; not vnlike the runagate Turks, who cannot brooke their owne Nation, by reaſon they obiect vnto them their owne ſhame: and the reaſon of this his deteſtation of their conference was in that he ſuſpected one Father *Foſter* an Engliſh Ieſuite, to haue beene the contriuer of his impriſonment, in that hee had diſcourſed with that Ieſuite in the Embaſſadors houſe, in matters of Religion. But fearing his violent detention by the inquiſition, I will diſcouer the diſcouery of it; as alſo what became of the Merchants Seruant. The Flemiſh Gentleman who met him on his Iourney, informed my Lord *Aſhton* in what manner hee had ſeene Maſter *Roe*; vpon the which the Embaſſador went to the Inquiſitor Generall to know the reaſon of his impriſonment; who carried himſelfe as one ignorant of the cauſe or perſon, but being ſolicited and importuned, at laſt confeſt he was ſent to Inquiſition to *Valiadolid* for ſome hainous matters concerning points of Religion: The Inquiſitor Generall vnderſtanding that the Embaſſador knew of Maſter *Roes* detention; now cauſed the Merchants Seruant to be ſet at liberty, who all this while was kept cloſe in the ſame houſe where Maſter *Roe* was apprehended, leſt that he might diſcloſe the conueiance of this Gentleman. Of theſe vnlawfull deuiſes, the Embaſſador informed

his

his Soueraigne King *Iames* of pious memory; who forthwith writ Letters to his Maiesty of *Spaine*, the subiect whereof was for his deliuery; Trinity Colledge in *Cambridge* preferred an humble petition to the King, in testimony of his modest deportment, and vpright conuersation amongst them; and partly for this reason, in that certaine of the Spanish crue and faction had suggested to his Maiesty, that he was a turbulent factious Puritane, and therefore rightly punished by God in this imprisonment: thus dissuading (as much as in them lay) the King to write any Letters in his behalfe. These petitions were deliuered to his Maiestie, by the Noble Earle of *Holland*, besides his Mother, Brothers, Kindred, more particularly Sir *Thomas Roe*, and Sir *Henry Mildra* were dayly petitioners to his Maiestie. My Lord *Ashton*, was since suitor to his Maiestie of *Spaine*, to grant King *Iames* suite, *Henry Wotton* then Embassadour importuned the Embassadour for *Venetian* at *Madrid* by letters of the same subiect alledging his detention might example to surprize and withhold any secretarie of any Embassadour whosoeuer. The Lord of *Bristoll* with a passionate zeale aboue all the rest dayly sollicited in the behalfe of his deliuerie, the continuall redeemer of his distressed countrey men, if at any time they stood in neede of him; which feruencie of his proceeded not from any priuate interest, but his inbred affection to his nation, still profering to be a prop and pillar in the common good of his countrey, then to aduance his particular estate: but to returne to

him my

my inquiſition; Maſter *Roe* could not haue his liberty, till *Padre Maeſtro*, came ouer into *Spaine*, and ſolicited the buſineſſe, and then he was ſoone releaſed, as yet ignorant by any information of theirs of the reaſon of his detention; this Gentleman being demanded of his Ferriman as hee paſſed the Riuer *Eron*, trauailing out of *Spaine* into *France*; when he intended to returne, anſwered in the phraſe of an Engliſh Spirit, *Nunce ſino a lucõqueſtu doeſpana*. Not long after was impriſoned one Maſter *Scott*, a Yorkſhire Gentleman apprehended at *Madrid* and ſent to the inquiſition of *Toledo* (as it is coniectured) in that he had diſputed with an Iriſh dominican Frier, Father *Thomas* in matters of Religion; where his lodging and diet was very hard according to his owne relation to his Maieſtie King *Iames*, but through the intereſſion of the Lord of *Briſtoll* was deliuered. Maſter *Pryme* an Engliſh Merchant ſucceeded him in impriſonment at *Toledo*, vpon no other true occaſion but becauſe he endeuored a Monopoly of Engliſh Merchandize to the impouerihment of other *Spaniſh* Merchants, releaſed alſo by the Lord of *Briſtoll*, but baniſhed the Countrey. At *Siuil* they clapt vp one Maſter *Victorine Cheuerill* freed by the importunitie of the ſame Lord: But their happyneſſe was the match with *Spaine* was then proceeding and the Lord of *Briſtoll* that Noble Perſonage Embaſſador of *Spaine*, for otherwiſe they might haue ſhared in the miſeries of theſe that follow, as Maſter *Gurgany* a true and learned Proteſtant who died vnder the *Spaniſh* inquiſition

and

and a Scottiſh Gentleman, *A.* who was rackt in in the Inquiſition houſe at *Malaga*, to the diſtortion of each particular ioynt now a cripple in Charter houſe, and Maſter *Moſley* of *Rome* who hath beene detained in that Inquiſition houſe theſe ten yeeres and like to expire there. And others, as for example, Maſter *H.* brother to the Earle of *L.* who hauing viewed the greater parts of *Europe*, *France*, *Spaine*, *Italy*, *Conſtantinople*, *Greece*, returning to *Italy*, and ſo for *England*, was there apprehended after this manner. The Gouernor of the firſt Towne he was to paſſe through, had a great deſire to a *Grecian* horſe of his which he brought from thence; which hee intended to preſent to his brother the L. in ſo much he requeſted it of him, but the Gentleman not ſo fooliſhly courteous as to depart from him; by his denyall ſo incenſed the Gouernour, that his reuenge laid him cloſe in the Inquiſition; for the effecting of which, he ſuborn'd his man by bribery to confeſſe his Maſters Religion, of which hee being once aſſured, hee made his man a cloake for his knauery enſuing. For hereupon hee ſent him to *Rome* priſoner as an hereticke and ſpie; in the meane time kept his horſe, while the poore Gentleman all his iourney had his legges chained together vnder the horſe his belly, and euery night had no other lodging, but a roome vnder ſome ſteaming priuie; at which inquiſition houſe they kept him for fiue yeeres vntill they had workt him at laſt to receiue their own religion and then releaſed him. But notwithſtanding as yet ielous

of him kept two yeeres longer at the Engliſh Colledge at *Rome*, to trie if hee were well grounded in his Catholicke Religion; at which time they diſmiſſed him, and reſtored his horſe vnto him who is now in *England* a ſtrong Catholike; another example of their popiſh tiranny Father *Barnes* a Benedictine frier late Chapline to the Prince of *Portugall* at *Paris*, who writing a booke againſt the Popes ſupremacy, and the allegeance that Subiects vnto their Soueraignes. And making for *England* to prime it was the night before his intended voiage vpon ſome notice giuen vnto the Ieſuites ſurpriſed at the Prince his houſe by a warrant from the chiefe ſecretary of ſtate, which they procured by corruption and by an Act contrary to the Lawes of *France* and all Nations; hurried to *Cambray* in the Archdutches her Dominions, where hee was put into the Caſtle, againſt the day of his triall: from thence conueyed to *Milford* Caſtle, and afterwards to *Rome* to the Inquiſition houſe, it being impoſſible for any man to know, whether hee, or any that are once there, be aliue or dead. The Prince of *Portugall* informed the Court of Parliament of *France* of this act, who wondring at the inſolency of the fact, demanded him of the Infanta and the Pope, but to no effect; a plot exerciſed very lately in the yeere 1627. *Spalatto*, that turnecoat of Religion, puft more with ambition then corpulency, being promiſed by *Gondomar* a Cardinals Cap at his arriuall at *Rome*, and in ſhort ſucceſſion and progreſſe of time a tripple Crowne; who inſtanſed in Pope

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Marcellinus, who offering ſacrifices to the Heathen gods, was depoſed; yet on his recantation was againe elected, cheriſhed the Biſhop not to feare, but hee might come to the like dignities vpon the like ſubmiſſion, eſpecially in that his fault to reuolt from the Vicar of God was not quite ſo erronious, as to deny God and his Sauiour. Vpon theſe and the like gulling perſwaſions, hauing his pardon ſent him into *England*, went to *Rome* with two Monkes his Chaplaines to fetch his Cap, where waiting for it the ſpace of a twelue moneth, to the expence of the incredible maſſe of money and plate hee conueyed out of *England*, but miſſing of it, turned Proteſtant againe, or at leaſt pretended one, whetting his tongue and penne againſt his Holineſſe, vpon which reaſon he was apprehended by the Inquiſition, and put into their Denne, where not long after hee was poyſoned, which made him ſwell twiſe as bigge as he was before. A fit death for ſuch a one; his body was taken from the houſe of death, and burnt in the fire for an heretike, which being conſumed, the aſhes thereof were ſcattered in the aire, as vnworthy that his atomes ſhould defile their Land. At which ſight his Chaplens being preſent, loth to taſte of the like ſauce, fled to *Gundomar* to *Madrid*, claiming his promiſe concerning their protection, which for a while he performed, allowing them for his credit eight Rialls a day: but this laſted not long, for ſoone after the Benedictines were neuer ſeene. The Stateſman, *Gundomar*, was requited in the

like ſort, notwithſtanding the manifold faithfull ſeruices he had done for the Church of *Rome*, as his ſollicitations againſt Sir *Water Raleigh*, his Catechizing of *Spalata, his cætera*, for by way of gratitude, he had, as it is reported, giuen him a Spaniſh figge; or elſe, though euer a merry man, yet at laſt died for very griefe. To conclude with an example of tyranny more vnnaturall then cruell, one *Philip* the ſecond, vpon ſuſpition that his only ſonne and heire (by his ſecond wife) was an heretike, or had too familiar conference with the Proteſtant Princes, caſt him into the Inquiſition houſe, and being ſentenced by the Inquiſitors to die, the ſentence was confirmed by the bloody fathers hand and ſeale, hauing no other libertie allowed him, then to chuſe either ſtrangling, or bleeding to death by the cutting of his veines; which laſt he choſe, ſaying not long before his expiring, O vnhappy ſonne, but more vnhappy father: this was effected priuately. Thus if the Princes themſelues haue vndergone the torture of an Inquiſition, nay, death it ſelfe, we may aſſure our ſelues, that no forraine ſubiect ſhall be deliuered from theſe Deuils and that Hell, if once taken, vntill the houre of his vtmoſt breath.

A RELATION OF THE FOVNDING OF A MILITARY ORDER

in Rome, to wit, of the immaculate conception of our Lady, the bleſſed *Virgin, by his Holineſſe the Pope* our Lord VRBAN the *eighth.*

A Coppy of two Letters written from Rome to two Prebends of the Cathedrall Church at Seuill.

Moſt Holy MARY our Lady conceiued without Originall ſinne.

WHat I writ you by the laſt Poſte of our expectation, it hath pleaſed God hath now taken good effect, though it can ſcarce be beleeued, what oppoſition there hath been to hinder the Foundation of this Military Religion, to bee

ſtiled with the glorious title of Immaculate conception of our Lady. The Duke of *Neuers* the ſecond of * Ianuary, 1614. made his ſolemne vow, and his Holineſſe gaue and confirmed vnto him his habillement of his Order, which hereupon many of thoſe Nobles and Gentlemen, who had formerly worne it for deuotion and reſpect to him, now weare it for Religion. This Order may be as well qualified and approued of, as any of the three in *Spaine*, *Santiago*, *Alcantara*, and *Calatraua*. The Conſtitutions and Statutes of the ſame are now framing by our Lord *Vrban* the eight, and being finiſhed, muſt firſt be preſented vnto the view in congregation of eight Lords Cardinals, who are appointed to contriue the affaires of this Religious Military Order, and reduce them to thoſe of the Order of Saint *Francis*. There are here preſent three Generals, or Prouincials of their, and it hath been thought fit that aſſemblies ſhould be held at our Conuent, where the Duke and the ſaid Generals, with another alſo of Capuchins hath been Brother to the Pope, and for this reſpect the Duke deſired it: and afterward it was thought by a more indifferent part to haue the meeting at our Conuent. The Statutes and Conſtitutions are now vpon framing, to bee preſented to the Cardinals at their meeting, and ſo accordingly to bee confirmed by the Pope. And all this ſeemes to bee a league which God hath ordained, and made againſt the enemies of the holy Catholike faith. It will proue the moſt vniuerſall Millitary order of Religion, that hath

* *S^t. Ines, or Agnes her day.*

euer

euer beene knowne in the World: It ſweareth Feallty and obedience to the holy Apoſtolicall Sea of *Rome*, the exaltation and aduancement of the holy Cauſe, the extirpation of Hereſies, and all of them take oathes of obedience to their ſeuerall Princes in all that befits royall Subiects to doe: And that they will alwaies indeauour to keepe peace and vnity amongſt Chriſtian Princes. After this, the Pope vpon the eight and twentieth day of the ſaid Saint *Agnes*, ſeconded, and new confirmed the Robes, and Habillements of the order of the Duke, the Oath, and forme thereof was miniſtred by the Fryer Father *Toro* in this manner: Obedience to the Pope and Maſter, that ſhall be of the Chriſtian warfare of the immaculate conception of our Lady. The Title is this, *Militia Chriſtiana immaculatæ conceptionis Sanctiſſimæ Virginis Mariæ.* That is, the Chriſtian warfare of the immaculate conception of our moſt bleſſed or holy Lady. Their purpoſe alſo is, that the Nobles weare this Habit of the Order, according as thoſe Countreyes which haue the other Military Orders. But that the Staple of the Religion it ſelfe beplanted in ſome Iland or place of ſtrength, which they thinke to gaine by landing in ſome Enemies Countrey: For they are well prouided with Ammunition and Armes, and good tall ſhiping for the purpoſe. The Inſtitutors or Founders of this Religion are three Catholicke Princes: Firſt the *Count Altar*, a great man in *Germany*, and very rich in Eſtate; The Duke of *Mantua*, a great Potentate in *Italy*. In

France

France the Duke of *Neuers*, as they ſay, Lord of two hundred thouſand Duckats yeerely Rent, who hath ſeene the firſt mouuer of this Diuine *Machine*, and in eight yeeres that hee hath employed to compaſſe it, hath ſpent aboue foure hundred thouſand Duckats. Of late yeeres hee hath ſpent exceedingly in furniſhing out Embaſſadors to moſt Chriſtian Princes, vpon whoſe good liking and approbation he hath his foundation. And he ſhewed Father *Toro* and me a letter from our deceaſed King *Philip* the third. A notable matter of toyle and trouble, as being Gods Inſtrument for effecting ſo great a worke; his Diuine Maieſty worke all for the beſt, the ſame preſerue you alſo. I doe aſſure you for theſe fifteene dayes ſpace, wee haue ſcarſe had leiſure for foode or ſleepe, for viſiting of Great men and Cardinalls, drawing of Petitions, and oppoſing all Contradictions. God ſaue all, and preſerue you alſo.

Rome the eight of February, 1624.

Don Mateo Vazques de Lecca.

The Coppy of the Second Letter.

THe Knights of this Military Order haue for Badge a blew sattin Crosse, shaped much like the Crosse of *Alcantara*, though somewhat broder, the middest of it is embroydered with golden rayes, and for the Crosse on the top of it is placed our Lady, set out like the Woman in the Apocalyps, *Amicta sole*, clad with the Sunne, and crowned with twelue Starres, and trampling on the Moone in a blew Mantle, and about it a Saint *Francis* his girdle, holding an Infant in her armes, with a Scepter in the right hand, and this is entitled, *The Christian Warfare, Protectresse of the Immaculate Conception of the Virgin our Lady.* All Nations come into this Order, and all the World will in time. The Duke of *Neuers* shall be Master of it, who hath bestowed on the Religion (besides what it was formerly endowed with) thirty thousand Duckats of yeerely reuenew, besides eight Galeons, or tall ships of his, which as at this time haue serued the most Christian King of *France* before *Rochel*. And the Catholike King of *Spaine* our Lord *Philip* the 4. whom God long prosper, by the ioynt consent and good liking of his Holinesse, and all Christian Princes, is Protector of the Order. The Title of it is, *Militia Christiana immaculatæ conceptionis Virginis Mariæ*; and it is also dedicated for the

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chaſing of Rouers and Pyrates by Sea, as alſo for defence of Frontires againſt Turkes and Moores, and is ſubordinate in all things to the Holy Apoſtolicall See, and our Bleſſed Father Pope *Vrbane* the eighth hath confirmed it, and will aſſiſt with his Gallies to the celeſtiall enterprize, and conqueſt of *Ieruſalem*, which he hath long aimed at, and all Rome is much cheared and delighted with it. The Order was firſt ſet on foot in *Germany*, in the yeere 1614. at what time wee newly began to defend, and preach this immaculate and ſoueraigne myſtery, without knowing of either of vs, thankes be to God Almighty for the ſame. Let me onely tell you, that if we had gone from *Siuill* to *Rome*, and ſpent the eight yeeres which we haue done there, for no more the the effecting of this buſineſſe, it were a Iourney and time well imployed. For you are to know, that although this holy Image, with the ſacred ornaments, were all of the Conception, and of no other myſtery, yet they there demanded no more, then that this Military Religion ſhould be eſtabliſhed by the title of Chriſtian Warfare, in protection of our Lady, without further addition. And about the time of confirmation the Arch-Deacon *Don Alaſbes*, and I knew this, for all others were confident that it was of the Conception, with the aforeſaid Armes and Ornaments, and wee turmoyled vp and downe, and ſpake with the Duke of *Neuers*, who acknowledged what wee put to him (as being a moſt courteous Gentleman, and vſed vs with all Nobleneſſe, telling vs indeed, that he

had not obſerued ſo much, but that now at laſt he remembred, that at the firſt meeting, which was at *Vienna* in *Germany*, vpon the erecting of this Order, it fell out to bee vpon the eighth day of December, which was alſo the day of the Conception, and that now he called it perfectly to mind. This buſineſſe hath once more begun to bee in Treaty, and wee haue all gone thorow-ſtitch ſo well, that the Military Order of the holy Conception is confirmed vnder that Title, and by all the Votes, and Suffrages of great Lords and Cardinals, and alſo of our Lord the Pope his Holineſſe. I hope in God we ſhall ſend a Bull by the next Poſte, that may affoord much comfort to that populous and pious City of *Siuill*, and all Chriſtendome beſides. Let men oppoſe it, and doe all they can or pleaſe, yet God Almighty will doe as hee beſt pleaſeth; he hath made all things both in Heauen and Earth according to his good pleaſure. His Diuine Maieſty, as hee is able, and to my deſire, haue you in his protection. Salute from me all our Friends in the Lord.

The Slaue of the moſt bleſſed Virgin,

Doctor Bernardo de Toro.

Rome Febr. as in the former Letter. 1624.

FINIS.